

The Methodist Magazine.

NO. 2.] FOR FEBRUARY, 1825. [VOL. 8.

DIVINITY.

REV. DR. ADAM CLARKE'S SERMON ON 1 TIMOTHY ii. 3—6.

(Concluded from page 12.)

4. What he did as Mediator, in order to save man, is another *principle* in the system of revealed *truth*: "He gave himself a ransom for all."

His *incarnation* might by some have been supposed sufficient to answer all the purposes of reconciling men to God. "Could it be supposed that the good and benevolent God would look on those with indifference, who were *represented* by so august a person;—one who shared their nature, who assumed it for the very purpose of recommending them to God, who, while he felt the sympathies and charities of humanity, was equally concerned for the honour and justice of God, and who, from the perfection of his nature, could feel no partialities, nor maintain, nor advocate the *interests* of *one*, against the *honour* of the *other*?" I believe the *reason* of man could not have gone further than this. And had *revelation* stopped here, reason would have thought that the *incarnation* was sufficient; and that even divine justice could not have withheld any favour from such an intercessor. Even this would have appeared a noble expedient, worthy of the benevolence of God; and a *sufficient reason* why he should receive into his favour the beings who were united to *Him*, who from eternity lay in his bosom, and in whom he ever delighted. But God's ways are not as our ways, nor his thoughts as our thoughts. Had man never *sinned*, and needed only to be *recommended to the divine notice*, in order to receive *favours*, or even to obtain *eternal life*, this might have been sufficient. But when he had *sinned*, and become a *rebel* and *traitor* against his maker and sovereign, the case was widely different: *atonement* for the offence was indispensably requisite, in default of which, the *penalty* (fully known to him previously to the offence) must be exacted. "In the day thou eatest thereof, thou shalt surely die;" for "the soul that sinneth, it shall die." On this account, the incarnation alone could not be sufficient: nor did it take place in reference to *this*, but in reference to his bearing the *penalty* due to man for his transgression; for, without being incarnated, he could not have suffered, nor died. Hence the text adds, "Who gave himself a ransom for all:" that is,—who *suffered death* upon the cross for the redemption of the world.

The word *ransom*, in our language, is the same as *redemption*, or the *sum paid* for the redemption of a captive, and is used in law for the redemption of a capital punishment, due by law to any offence : (Horne, lib. iii. 1. *De amerciament taxable* :) and hence the etymology of the word *ransom* ; French, *rançon*, from *rende somme*,—*render*, or give the *sum* ; i. e. what the law requires for the offence committed.

The word *λυτρον*, from *λυω*, to loose, or to pay a price, has in Greek nearly the same meaning,—the *sum of money* required to be paid for the *redemption of a captive*, and thus to *loose* or *dissolve* the obligation the person was under to *serve* or to be *punished*. But the word *αντιλυτρον*, used here by the apostle, signifies properly a *corresponding price*, or ransom, the *redeeming life by life*. Hence Hesychius interprets *αντιλυτρα*, by *αντιψυχα* : “*Antilutra* signifies those piacular sacrifices in which life is given for life ;”—or the life of one redeemed by the life of another : and this was the true notion of *sacrifice* in all ages, and among all the inhabitants of the world. Cæsar tells us that it was the opinion of the Gauls, among whom *human sacrifices* were prevalent, that “the anger of the immortal gods could not be appeased unless the life of a *man* was redeemed by the *life of another*.” *Quod pro vita hominis, nisi vita hominis reddatur, non posse aliter deorum immortalium numen placari arbitrantur.* Com. lib. vi. sec. 15. Jesus Christ gave his life for the life of the world :—he laid down his life for the sheep. While we were enemies, we were reconciled to God by the death of his Son :—for he was delivered for our offences ; and God made his soul (life) an offering for sin. With such assertions the scripture abounds. The same word, *αντιλυτρον*, is rendered by Hesychius, *αντιδοτον*, *antidote*, but this does not signify merely a *medicine* by which *poison is counteracted*, or *destroyed* ; but *one thing given in the place of another* ; as in the case above, the *life of Christ* given for the *life of the world*.—“*For ALL*,” that is, for all who had sinned,—for all those whose nature he had assumed : for, “he took not upon him the nature of angels, but the seed of Abraham,” an expression, by the way, which has been misunderstood, and pitifully misrepresented : for it is supposed that by the “seed of Abraham,” the *Jewish people* are particularly represented ;—but *when* was the covenant made with Abraham ?—“In thy seed shall all the nations of the earth be blessed.” Was it while he was in *circumcision*, or in *uncircumcision* ? In *uncircumcision* surely,—when he represented the whole of the children of men,—before the distinction of *Jew* and *Gentile* had ever taken place : and the covenant embraced, not only all the *nations*, but all the *families* of the earth ; and is extended to every *individual* of those families, by those solemn words of the apostle, “Jesus Christ, by the grace of God, tasted death for *EVERY man*.” Can the

Molochian doctrine of *unconditional reprobation* look these scriptures, or the *incarnated* Jesus in the face, and not hasten to hide itself in the pit of perdition from whence it arose !—He died for **EVERY man** :—

“His pardoning grace for **ALL** is free,—
For him who forg'd the dire decree,—
For every reprobate,—and me.”

5. This glorious system of *truth* is to be “testified in due time ;” and may be thus summed up. (1.) There is one God. (2.) This God is the Creator of all. (3.) He has made a revelation of his kindness to all. (4.) He will have all men to be saved, and come to the knowledge of the truth. (5.) He has provided a Mediator for all :—and, (6.) This Mediator gave himself a *ransom* for all. As surely, therefore, as God has *created all men*, so surely has Jesus Christ *died for all men*. These are truths which the nature and revelation of God unequivocally proclaim ; and which, according to the text, are “to be testified in due time.”

The original words, το μαρτυριον καιροis ιδιοis, are not easily interpreted, and have been variously understood. The most authentic copies of the *Vulgate* have, *Testimonium temporibus suis*, which Calmet translates, *rendent ainsi temoignage au tems marque* ; “Thus rendering testimony at the appointed times.” Wakefield translates, “The testimony reserved to its proper time.” Rosenmuller, *Hæc est doctrina temporibus suis reservata* ; “This is the doctrine which is reserved for its own times :” “that is,” adds he, *quæ suo tempore in omni terrarum orbe tradetur* ; “The doctrine which in its own time shall be delivered to all the inhabitants of the earth.” Here he translates μαρτυριον, *doctrine*, and contends that this, not *testimony*, is its meaning, not only in this passage, but in 1 Cor. i. 6. ii. 1, &c. Several MSS. read the clause thus,—ὃ τὸ μαρτύριον καιροῖς ἰδίοις ἐδόθη. *The testimony of which was given in its own times.* The oldest printed copies of the *Vulgate* read the passage thus : *Cujus testimonium temporibus suis confirmatum est* : “The testimony of which is confirmed in its own times :”—which our first translation renders, *Whos witnessinge is confermyd in his timis*. This is about the sense :—Christ gave himself a ransom for all : this, in the times which seemed best to the divine wisdom, was to be testified to *every nation, and people, and tongue*. The apostles had begun this testimony : and in the course of the divine economy, it has ever since been gradually promulgated, and at present runs with a more rapid course than ever.

As God wills the salvation of all men, and has given a revelation of himself, which he wills that every man should hear, understand, and acknowledge ; it is necessary that the *Bible* should be sent to every nation and people, that in their respective lan-

guages they may hear the marvellous works of God. This design the present generation appears to understand better than those who have preceded us. Hence the earnest, united, and indeed marvellous efforts made by Christians of all denominations, in all countries, to send the gospel of Jesus to *all the nations of the earth*. Bibles, in almost all the languages of the universe, have been printed in millions, and sent throughout the world. *The British and Foreign Bible Society*, and its *auxiliaries* in Europe, Asia, and America, have performed a work in a *few years*, which former generations could not have believed possible in *so many centuries*. The apocalyptic angel is flying with increasing celerity in the midst of heaven, "having the everlasting gospel to preach to them that dwell upon the earth, and to every nation, and kindred, and tongue, and people; saying with a loud voice, Fear God; and give glory to him:" (Rev. xiv. 6, 7:) so that "from the ends of the earth" we have "heard songs, even glory to the righteous." Thus the knowledge of God is spreading over the face of the globe; and it appears from the present prospect, and the continued energetic labours of the excellent agents of this divine institution, that the Bible will shortly be found in all the *regular languages* of the babbling earth.

But is this sufficient? Is it enough merely to send the *Bible* to the different nations of men, so that they may all read the word, which the Lord God speaketh unto them? No; nor was it ever the *design* of God that his work should end here. The Ethiopian eunuch had in his hand the prophet Isaiah, and was reading it devoutly, even while journeying on the way. Yet to his salvation the *messenger of peace* was as necessary as the *writings of the prophet*; and therefore God sent the evangelist Philip to meet him on the way, and to ask the important question, "Understandest thou what thou readest?" He answered, "How can I except some man should guide me?" And although he was reading of *Him*, "who was led as a sheep to the slaughter, and in whose humiliation his judgment was taken away," yet he understood not the truth till Philip, from those passages, preached unto him Jesus!

The whole economy of grace in the salvation of men supposes the *Bible*, and the *minister of the Gospel*. The Bible is the divine *testimony*,—the Christian missionary is the advocate. This testimony he pleads on, applies, and enforces, in order to lead men not only to the *knowledge*, but also εἰς ἐκγνώσκιν, to the *acknowledgment* of the truth. A man may *know* the truth without *acknowledging* it. To *acknowledge* it, is not only to allow that it is the truth; but to *confess* it,—to feel one's own interest in it,—to be *affected* by its contents,—to be *alarmed* by its *threatenings*, *encouraged* by its *promises*, and *influenced* by its *precepts*.

The sacred word is, in general, *superficially* considered,—it is not duly weighed :—it requires the *strong exhortations* of the messengers of the gospel, to stir up the drowsy and careless. God designs that both shall go together ; and hence the age that has been distinguished by an unparalleled dissemination of *Bibles*, has been equally conspicuous for *missionary* exertions. In almost every instance where the BIBLE has gone *before*, the MISSIONARY has followed *after* ; and to them who have received it, the tenor of his first question has been, “Understandest thou what thou readest ?”—which is the introduction to his preaching unto them Jesus ! The *truth*, the gospel of the grace of Christ, must be proclaimed to men ; and it is the duty of all who know it, to diffuse it far and wide : and when it is *made known*, it is the duty of those who *hear* it, to *acknowledge* and *receive* it. This is the proper import of the original word, that they may come εἰς ἐπίγνωσιν ἀληθείας, “to the *acknowledgment* of the truth,”—that they may receive it *as the truth*, and make it the *rule* of their *faith*, the *director* of their *life*, and the *model* of their *practice*.

But, in reference to this, the man of God, the *missionary*, is indispensably necessary. In general, this *acknowledgment* is brought about only by *his means* : and what God hath joined together, let not man put asunder. I have already stated that it is the duty of every man who possesses the truth, to disseminate it, as far and as wide as he possibly can. There are many nations, containing many millions of immortal spirits, who are *perishing* for *lack of knowledge* ; and *starving* for want of the *bread of life*. We have enough and to spare :—the *means* of diffusion are in our power, and we shall be highly criminal in the sight of God if we do not use them. God has given the *Bible* : and God has prepared the *men*. The *first* has been given by the *inspiration* of the Almighty :—the *latter* show that they have received his commission to take it to the ends of the earth.

There are only two ways in which these messengers of peace can be sent to the destitute nations of the world. (1.) By divine *supernatural agency*. (2.) By *human means*, under the direction of divine providence.

(1.) Among all the extraordinary messengers whom God hath sent to announce his will to the nations of the earth, there is no *genuine* evidence that he ever used any extraordinary or *supernatural* means to send any of them to the place of his destination. By an *especial* call he pointed out the *men* whom he had commissioned to bear his name among the Gentiles ; but he left what has been technically called their “*out-fit*” to themselves and his people ; to be regulated by their own prudence and benevolence, under the direction of his providence. Even Jonah himself, who had such an extraordinary commission to

minister to the *Ninevites*, was left to choose the ordinary modes of conveyance; and St. Paul and his *companions*, when sent as extraordinary messengers to the Gentiles, were brought on their way by the brethren, and were obliged, in the execution of their commission, to subject themselves to the general difficulties of land journeys, and to the perils of ordinary sea voyages. Nor did God choose so particularly to interfere with the general dispensations of his providence as to prevent even a *shipwreck*, which occurred in the ordinary course of things; though he exerted his power to *preserve the lives* of the sailors and passengers, while he left the *ship* and its *cargo* to be destroyed by the storm. Prophets, apostles, and evangelists, like all their successors in the sacred ministry, while they had the positive command to “go into all the world, and preach the gospel to every creature,” were left to make their way to the places of their destination, by those means which their own prudence and the benevolence of his people might suggest.

It is true, we have an ancient account which seems to be an exception to this apparently *general* rule, viz., the miraculous transportation of the prophet Habakkuk from *Judea* to *Babylon*, to minister to one of the Jewish captives in that city; whom, it is said, the “angel of the Lord took by the crown, and bare him by the hair of his head; and, through the vehemency of his spirit, set him in Babylon;”—and when he had accomplished his mission, the angel conveyed him back in the same manner, and set him “in his own place again,” in *Judea*!—But if no prophet was carried in this miraculous way from *Judea*, to minister salvation to the captives in the land of the Chaldeans;—if no apostle was carried miraculously to *Syria*, to *Asia Minor*, to *Greece*, to *Rome*, to the *Islands of the sea*, to preach Christ crucified to the Gentiles;—we may safely conclude, that the prophet Habakkuk, who had made a mess of pottage for his reapers, was not, with it, suddenly transported to *Babylon*, for the infinitely minor purpose of giving Daniel his dinner!—This legend has no higher authority than the *Apocrypha* can confer; and I leave it where I found it, in *The story of Bel and the Dragon*, verses 33—39.

(2.) We are led, therefore, to form the very rational conclusion, that although it is the province of God to prepare, qualify, and commission the preacher, yet it is the duty of his *people* to equip him for his journey, to find the means for his conveyance, to bear his expenses, and support him in his work, while he is going forward, taking nothing from the Gentiles.

Now, as there are whole nations in which Satan sits enthroned; as there are, after all that has been done to evangelize the earth, more than *six hundred millions* of immortal souls who know not God who bought them, and are a prey to superstition,

idolatry, ignorance, cruelty, and wretchedness of every kind ; and as Jesus has tasted death for every man, and God wills all men to be saved, and come to the knowledge of the truth ; it is the imperious duty of every Christian soul,—of every humane mind,—to send, as *extensively as possible*, and with the *utmost speed*, that gospel of God, which is the only cure for all these evils.—While we hesitate, multitudes are perishing for lack of knowledge. We have not done the whole of our duty by merely contributing to the universal diffusion of the *Bible* :—this we should do, and not leave the *other* undone. We must send the *missionary* also, to call the attention of the millions (who, if they have even the word of life in their own languages, cannot read it) to the things which make for their peace, and the things whereby they may edify each other. No nation ever was, or, humanly speaking, ever can be saved, where there is neither a *prophet* to proclaim the righteousness of the Most High, nor an *evangelist* to comfort those who labour and are heavy laden, by pointing them to that Lamb of God who taketh away the sin of the world.—If any further *arguments* or *motives* can be necessary to induce those who have tasted and seen that God is gracious, to send, as far as their influence and means can reach, the gospel of Jesus to be a light to lighten the Gentiles, and salvation to the ends of the earth ; let them consider the following :

God, who made you, says, “Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength.” And God, who *redeemed* you, has said, “Thou shalt do so, and love thy neighbour as thyself ;” and adds, “There is no greater commandment than these ; and on these hang all the law and the prophets.” To this he further adds, “What you would that men should do to you, do even so to them.” Now, 1. If we love God, shall we not keep his commandments ? 2. If we love our neighbour as ourselves, shall we not labour to make him happy ? 3. If we have ever felt the gospel to be the power of God to our own salvation, shall we not endeavour to send it to those who are destitute ? 4. If we feel *bound* to do to *others*, as we would wish, on a reverse of circumstances, *they should do to us*, then, from what we now know, had *they* the gospel, and *we* were destitute of it, how ardently should we desire that *they* would share with *us* that heavenly bread ? And how hardly should we think of them, if they had the *blessing* of which we were destitute, and had the *means* of sending it, which we could not command, and yet permitted us to perish while they themselves had bread enough and to spare ; although giving, however largely would not lessen their store ? Think of this, and then act under the influence of that conviction which the evidence may bring. 5. There is a maxim in law, “that he who neglects to save life, when it is in his power to do it, is a murderer, as well

as he who violently takes it away." What, then, must God and considerate men think of us, if we permit Satan to murder those souls, which, by the grace of God, it is in our power to snatch from the sides of the pit, and pluck as brands from the burning? 6. But this subject is placed in the strongest point of view by God himself: "Son of man, I have set thee a watchman unto the house of Israel: therefore, thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die: if thou do not speak to warn the wicked from his way, that wicked man *shall die* in his iniquity, but his blood will I require at thine hand." (Ezek. xxxiii. 6—8.) Will not these words apply to every man, whether in *Palestine, England, or elsewhere*, who neglects, when it is in his power, either *personally*, or by *proxy*, to turn a sinner from the error of his ways? We find from the above passage, that although the sinner who is not warned "shall die in his sins," yet his blood shall be required at the hands of the negligent *watchman*. And may we not infer, that the Gentile nations who do not receive that *warning*, which it is in the power of Christians to send, "will die in their sins?" And surely they who die in their sins, where God is, can never come. We know that any Gentiles who act according to the dictates of that light which lightens every man that cometh into the world, shall, on their death, enter into Paradise; for in every nation he that feareth God and worketh righteousness is accepted of him. But how many of the Gentiles, in any nation of the earth, do really act up to the dictates of that light?—Out of the *millions* of heathens, with whom our commerce has brought us acquainted, how few *individuals* have we ever found who were living according even to the *general rules* of justice, righteousness, and mercy? In *millions*, scarcely *one* thoroughly moral character appears! How awful is this consideration!—Let us remember that *vice* uncurbed, daily gains strength; and that *evil habits* become inveterate where there is nothing to counteract them. Myriads are annually sacrificed to superstition. Darkness is perpetuated and becomes thick and gross in consequence. God is not known, and the people are led captive by Satan at his will!—Who will arise, grapple with the destroyer, and pluck the prey out of his teeth!

Many excellent men, full of the Holy Ghost and power, are on tiptoe, with their lives in their hand, saying, "*Here are we, send us!*" Send us to the *dispersed* among the *Gentiles*,—to the stupid *Hottentots*,—to the savages of *New Holland*,—to the *cannibals* of *New Zealand*,—to the uttermost parts of the earth, where God our Father is not known,—where Christ our Saviour is not named,—where Satan keeps his seat,—and where reason and the human form are degraded. Constrained by the

love of Christ, we will freely go :—Here we are, “the messengers of the churches for the glory of Christ.”

After such offers, (and, through the mercy of God, they are in abundance,) these men will be guiltless, if not *sent*.—But what a reckoning must those have with the great Head of the Church, who neglect these calls, and will not join hands with God to make the wretched live ! Let us all *feel* and say, “We will not be any longer guilty of our brother’s blood :—and *now*, go to, and we will show, that the hand of the Lord is upon us for good,—that our *heart* is enlarged,—that our *hand* is as ready as our prayers,—and that, in the true *missionary* spirit, we consecrate our service this day unto the Lord ! Amen. Selah !

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BIOGRAPHY.

MEMOIR OF THE REV. WILLIAM BEAUCHAMP.

(Continued from page 21.)

“Some angel guide my pencil, while I draw,
What nothing less than angel can exceed,
A man on earth devoted to the skies.” YOUNG.

IN the beginning of the year 1816, the writer was much afflicted. Like his friend B. he possessed a weakly constitution. Unlike most persons in travelling for health, he chose the forests, and roved among the frontier settlers, and preached to whites and Indians. During this time a constant correspondence was continued with his friend. The object of the writer is to be concise, but, in justice to this subject, he must be excused in noticing several particulars in which he was personally concerned. It was during this period, that a subject had been suggested by the author of these memoirs, in regard to forming new settlements ; the wretched and demoralized state of most of the towns in the western country, was truly lamentable. Societies for the suppression of vice and immorality had been instituted and succeeded. A reformation was produced ; the late war had, however, swept off a vast multitude of the rabble. The idea at this time occurred in regard to forming a new settlement, in accordance to an association for the suppression of vice and immorality. It had been remarked, that in those places where there were no prevailing moral principles, even after a reformation, a relapse exhibited the depravity of the human heart in all its deformity ; and the “last state of (such a place) was worse than the first.” If it were practicable, it was considered to be highly advantageous to the community, to set an example, or, at all events, to try the experiment. The plan, though at first opposed, after being somewhat modified, was ap-

proved of by brother B. A suitable place was purchased in the spring of 1817, in which a friend became concerned, and brother B. undertook the agency and the management of it. Time will soon prove how far we have succeeded. Mr. B., with his wife and family, left Chillicothe the 10th day of October, 1817, and arrived at the foot of the falls of the Great Wabash on the 5th day of November following, and took possession of his new settlement, situated in the (then territory) state of Illinois, and called it "Mount Carmel." The strict Hebrew interpretation of which is supposed to be "The Garden of the Lord;" or, according to Dr. Leigh's Hebrew Critica Sacra, a fruitful mount, or mountain.*

The novelty of such an adventure excited much interest, and general curiosity, and many conjectures were had respecting it, some one way, and some another; some prophesied good, and some evil; there was much opposition, some persecution, and it produced some enthusiasm. Before the agent had arrived, or had prepared to set off, to enter upon his duties, persons visited the ground, and were astonished "that a city was not built!" The writer, even at this time, cannot but smile at the recollection of several occurrences of the kind. However, here was a field indeed, opened to a fruitful mind, and a new era in the life of our friend B. was now commenced.

As an agent or manager, we find him now assiduously engaged as a surveyor, laying off his new town, arranging his streets, fixing his monuments, and preparing it for settlement, and looking forward for its future prosperity.

As a preacher, in forming this infant congregation, introducing order, and forming regulations, he and his people presented a spectacle worthy of observation. His settlement was filled up by different orders and classes of people, but all delighted, greatly delighted, to hear him preach. Till now, with some propriety, it might have been said—

"But the sound of the church-going bell
These vallies and rocks never heard,—
Never sigh'd at the sound of a knell,
Or smil'd when a sabbath appear'd."

Church bells we had not, the congregation was convened by the sound of the trumpet; and here in the wilderness a congregation was edified by discourses which would have charmed an assembly in the most intelligent circle, or populous city. Among all the preachers of the age, none exceeded our deceased friend for pleasing and profitable variety.

* Since writing the above, the writer was called to witness the astonishing production of the earth on this spot, at the rate of more than 150 bushels of corn taken from an acre; near the same ground, 800 bushels of turnips were estimated to be raised to the acre! If the "mount" produces thus, what will the vallies afford, when brought into cultivation?

He was an excellent physician, well skilled in medicine, and prepared at all times, and on all occasions, to administer to the necessities of the sick and afflicted, without fee or reward : and indeed as such, it is well known, that when other physicians were to be had, amidst his own severe afflictions, he has been taken from his own room, (owing to the confirmed confidence in his judgment,) placed in a close carriage, and, by hand, hurried to see a person whose disease appeared to be dangerous. Had he been so disposed he might have followed the practice of medicine as a profession, and made it lucrative, but he did not choose to be called a doctor, and administered to the necessities of the afflicted as a Christian.

There could not have been a person more suitably qualified for giving a good impulse to a new settlement, and at the same time prepared to meet the variety of circumstances which called for aid ; nay, active exertion, to maintain and carry on business with any tolerable degree of success.

Brother B. was well versed in nearly all the mechanical arts. He has been known to build a house, make a clock, and repair watches ; he was particularly delighted with the use of tools, and was fond of working at the cabinet business. The writer has seen him work in brass, iron, and wood, repair the firelocks of the hunters, so essentially necessary in a new country ; repair and ornament his compass, and build a mill. All this he did, although never taught any particular branch of business.

He delighted much in the instruction of the youth of both sexes. He was considered one among the best of our grammarians ; was anxious to impress the rising generation with a sense of the importance of a proper understanding of their own language. He improved on Murray's plan, and at length appeared to adopt a plan of his own, so plain, simple, and easy, as to be comprehended by the weakest capacity. In this way he was more successful than any teacher that the writer ever knew, and from him the writer acknowledges to have received much instruction. He did, from choice, after the labours of the day were over, collect and form his grammar class in the winter evenings, and for a considerable time taught them with delight. The good effects of these lectures and lessons are yet observable.

Though he was not master of music himself, yet he was a lover of singing, took particular delight in encouraging psalmody, especially among the young people of Mount Carmel. He not only approved of the cultivation of sacred music, but assisted, as far as he could, in teaching the knowledge of this useful and necessary part of divine worship.

His active mind was never at a loss for employment ; he had studied chymistry, and would frequently make experiments. It

might nearly be asked with as great a degree of propriety, what William Beauchamp did not know, as what he did know!

Such was the general information possessed by brother B. that he became the arbiter and settler of difficult questions; and it has been known, even among hostile parties, that cases have been taken out of court, and William Beauchamp chosen as the principal arbitrator, or referee, to settle the dispute between them. His integrity could never, with any degree of propriety, be called in question. Such was his cast of mind, and such his disposition, that when it was deemed necessary Mr. B. frequently made excursions as a hunter, was remarkably successful, and an excellent woodsman.

From the foregoing observations the reader might perhaps conclude that our friend B. possessed a robust constitution, but it was quite the reverse; he was weakly from his youth, and from an early period of life was a man of afflictions. He possessed a happy talent, and the prevailing disposition of his soul appeared to be to do good; to become useful in every station of life that he was called to fill, and to discharge his duties with dignity and propriety. His powerful mind, therefore, appeared to rouse him to action in the pursuit of every thing laudable. Having used every exertion to accomplish the objects he had in view, and succeeded, in many particulars, brother Beauchamp retired to his farm, about three miles from town, in 1821.

In April 1822, after a lingering illness of five months, with a white swelling, brother B. lost his son, "his only son" William, a promising boy, in the thirteenth year of his age. This was one of the severest strokes of divine providence that he had ever experienced. William was truly a dutiful and interesting boy, possessing a pensive cast of mind, calculated to attract the tender affections of the soul, and to entwine around a parent's heart. When his funeral sermon was preached, the congregation, and the preacher himself, were bathed in tears; at the close of which brother B. rose, and for a few minutes addressed the congregation in such language as would have moved a heart of stone, and concluded by bowing submissively to the will of heaven.*

The attention of brother B., and of the writer, after this was called to the building of a church and a seminary of learning in

* In a funeral sermon preached at St. Louis, by Mr. Beauchamp, in 1823, on the death of Mr. Otis Tiffany, whose parents resided in Pawtucket, (R. I.,) he makes these observations, taken from the printed sermon now before me. Speaking of the parents, he says, "Could I reach them with my voice, I would say unto them: My friends, my aged friends, my companions in sorrow, I sympathize with you,—deeply do I sympathize. For I too am a smitten parent. Once I had a son, an only son, the desire of my eyes, the delight of my heart. But oh! he is also no more! God took him from my heart. But let us wipe away our tears, and give resignation possession of our hearts. For my son,—and your son—have made their way safe to a world of light. They both died in the triumph of living faith. If we live and die like them, in the favour of God, we shall soon see our sons—for we are pressing hard on the verge of eternity!" How soon he realized this prediction!

Mount Carmel. Property we possessed for the purpose, from an appropriation of the proprietors of the town, but the change of the times had so seriously affected us, that it was rendered unavailable. We therefore concluded to postpone it for the present, and he joined the travelling connexion at the Missouri Conference in October 1822; was stationed in St. Louis one year, where he laboured with success. In 1823 he was stationed on Indiana district, as presiding elder over eleven circuits, and was elected also a member of the general conference. But such was the writer's fears and apprehensions of a relapse, (brother B. now having been in the enjoyment of good health for two years past,) that from Kentucky he wrote to a member of the family, (Mr. Beall) to dissuade him, if possible, from proceeding on to Baltimore; and received for answer, that "nothing but death would stop him." He attended the general conference in Baltimore, and such was the estimation in which the character of this great and good man was held there, in the great assemblage of ministers from all parts of the nation, most of whom were hitherto strangers to him, that he came within two or three votes of being called to the Episcopal office, and doubtless, (from information,) would have been appointed, had he been only a few years longer in the travelling connexion. As had been feared and apprehended, the journey to Baltimore, and the charge of his extensive district, almost the bounds of one entire state, was entirely too severe an undertaking for him. His old complaint, an affection of the liver, returned. He had attended three quarterly meetings after his return, and was taken ill near the place appointed for the fourth. He, notwithstanding his illness, was taken to the camp-meeting on the 29th of August, at brother Sewell's, near Peoli, where he became worse, yet gave advice and attended to some business. From thence, he was removed to brother William Cravens' for some time; growing still worse, he was removed to Mr. Joseph Peck's, in Peoli, to be more convenient to medical aid. Hitherto brother B. had prescribed for himself. He now yielded to the prescription of the physicians. The operation of medicine appeared too severe for his weakly constitution, and the last effort to save him was to produce a salivation, under which he sunk. He was ill about six weeks; his wife arrived at Peoli about four weeks before he died.

He was conscious of his approaching dissolution, and was fully prepared to meet it. He exhorted his wife to be resigned to the event, and to meet him in glory. His treasure, he said, was in heaven. Numbers called to see him; it was all peace, all calmness with him. A few days before he expired Mr. Beall felt his pulse; he asked him how it was; Mr. B. said it was irregular; he rejoiced, and replied that it would soon cease, to

beat no more. Eternity appeared to be opened to his view, his work was done, and he was ready to go. A short time before he expired he prayed for an easy passage through the gates of death. The Lord heard his prayer; and he died so easy, that he glided into eternity, glorious eternity! almost before it was perceived he was gone.

Thus expired our great and good brother William Beauchamp, on Thursday night about 12 o'clock, at Mr. Joseph Peck's, in Peoli, Orange county, Indiana, on the 7th day of October, 1824, in the 53d year of his age.

On Saturday following a funeral sermon was preached, before the corpse was interred, by Bishop Roberts, from Psalm cxvi. 15, "Precious in the sight of the Lord is the death of his saints." On the second Sunday following, in the evening, a short discourse was delivered in remembrance of their friend to the citizens of Mount Carmel, by the writer of this memoir, from 2 Kings ii. 12, "My father, my father, the chariot of Israel, and the horsemen thereof."

A brief view of his character will follow in conclusion.

"Ye noble few! who here unbending stand
Beneath life's pressure,—yet bear up awhile,
And what your bounded view, which only saw
A little part, deem'd evil, is no more:
The storms of wintry time will quickly pass,
And one unbounded *spring* encircle all."

(To be concluded in our next.)

MEMOIR OF MRS. MARY CARPENTER,

LATE CONSORT OF THOMAS CARPENTER, ESQ.

Communicated for the Magazine by the Rev. Freeborn Garrettson.

DEATH has removed from our land, our city, and our church, a "bright and shining light:" Mrs. Mary Carpenter will be long remembered, and long regretted. For many years she stood a pillar in the temple, and a mother in Israel. Young and beautiful, she gave her heart to God, and made her habitation the residence of hospitality and kindness; thither the mourner repaired for encouragement, the afflicted for consolation, and the tempted for advice.

The Christian stranger was directed to her well known abode, and was ever received with smiles of courtesy and affection. Hers might indeed be called the "Pilgrim's Home."

From the cheerfulness of her manner, and the serenity of her brow, one unacquainted with the chequered scene which the whole course of her life presented, would have thought that she had been exempted from the common ills of humanity; that she had glided gently down the streams of life, while the sun of prosperity shone brightly on her. But the purest gold has been refined; and when the conflicting waves of affliction, and be-

reavement, and temptation, and trial, beat against her bark, it did not perish, for Jesus was near. Like the disciples of old, she cried to her Saviour, and even in the midst of the tempest without, He spoke, and all was peace and joy within. She could magnify his name, and praise him for providences, which to other than an eye of faith, would have appeared most grievous.

Of the earlier part of her life there is the following short notice in her diary:—

“Mary Hawkins was born August 22, 1752, and at the age of twenty-one married to Mr. John Houseman. On the following year I rejoiced at the birth of my first child. My soul was filled with gratitude for my recovery, which I did not expect, having prepared my grave clothes; but God knew I was not fit for heaven. I rested in his mercy without considering his justice in punishing the sinner who dies without repentance. My heart continued tender, I wept under the preached word, but my natural disposition being very lively, before the next sabbath these impressions would wear off. Still the mercies of God followed me in such abundance, that when I took a view of them, (which I often did,) my heart was filled with love to Him: but this was not the love of Christ. God gave me a very great affection for Doctor Livingston; though brought up in the Episcopal church, I attended his preaching, and the Lord was pleased to make him the blessed instrument of showing me that hell was open to all who are out of Christ. At first I was grieved that the Doctor should speak so harshly to me. I did not know that it was the Spirit of God, and not man who made the application. Oh, my God! how many ways hast thou to bring poor sinners to thee! What love! What patience!”

During the revolutionary war Mr. Houseman and herself retired to the country, where she mourned for the means of grace which she no longer was privileged to enjoy, and wept at the recollection of those she had slighted. Her soul could not find rest or comfort in the things of time and sense, and although she languished for the presence of God, her ignorance of Christian experience was such, that she knew not whither to carry her complaints. There was no religious friend near to point this weary and heavy laden pilgrim to the cross of Christ; to bid her cast her burden there, and rest on him who alone hath the words of life and salvation. She promised that if God should restore her to her home, and to her religious privileges, she would serve him. By the kind providence of her heavenly Father she was again brought to the city in April 1777, and was abundantly prospered in her temporal concerns. Like the patriarch of old she remembered her vow, sought out a house dedicated to the living God, and enrolled her name with those of its members. She writes as follows:

“In December 1778, my mind was led by the Spirit to see my lost and undone condition by nature, my sins from a child, my baptismal

vows unfulfilled. I cried day and night to the Lord, and I resolved to be found in all the means of grace. I had from a child a great reverence for the sacrament, and I thought it my duty to obey the command of my Saviour by commemorating his death ; I therefore gave in my name to the rector of the Episcopal church, to commune the sabbath after Christmas. On my way I was very much tempted to turn back, from a sense of my unworthiness, but this thought came powerfully to my mind, ' if I perish, I will perish, calling for mercy at the feet of Christ.' I sat weeping during the time of service, much tempted, but God strengthened me, and enabled me to approach the altar. While I stood weeping, and waiting an opportunity to kneel at the altar, my blessed Jesus, by his Spirit, bade me be of good cheer, my sins were all forgiven. My sorrow was gone in an instant : my soul filled with love to God and man. My heart expanded with affection to all around. Oh ! glorious time ! never to be forgotten by me, either in time, or in eternity. My soul praise the Lord ! Yea

"I'll praise him while he lends me breath,
And when my voice is lost in death
Praise shall employ my nobler powers."

While I am recording the goodness of God my soul is filled with his love ; the Spirit of God bears witness that *I am his child*. Since that time I have endeavoured to adorn my profession with faith and love : through floods of temptation I have been enabled to give up my soul to him, who has done so much for me."

During her first marriage, after rising by great industry to affluence, her husband and herself, with one daughter, were settled in easy and pleasant circumstances. Her husband, however, was soon and suddenly removed into a world of spirits. A few years after she closed the eyes of her only surviving child ; but, blessed be God, this child, through her instrumentality, was permitted to drink of the cup of salvation, and enter into the joy of her Lord. In this the Christian could, and did rejoice ; and while tears flowed down the mother's cheeks, the smile of gratitude was on her lips, and her tongue uttered praise and thanksgiving. Scenes of uncommon trial followed these bereavements : but in this furnace did her faith fail ? No, it shone more brightly. God was to her a "strong tower," and he enabled her to "glory in tribulation," and praise him in the fire. Few persons have been called to sufferings of so varied, and so painful a nature ; but *love* was the shining trait which subdued every pang, and raised her above the common standard of professors. The following extracts from her journal will show the spirit of love, resignation, and humility, which were the principles of her conduct. In sickness she writes—

"I think it good to have my flesh weakened, and brought low. Jesus knows what is best for such a poor creature as I am ; he is my friend, and will have no rival, but will empty me from vessel to vessel until I am made meet for his kingdom. Glory be to his name that he notices me, and purges me that I may bring forth more fruit.

"I see daily so much love in all my afflictions that it humbles me to the dust."

After enumerating several severe trials in which her "soul was grieved, both within and without," she adds,

"But blessed be my Saviour, who does all things well; he has heard and answered prayer, and I can now praise him for all my trials and temptations, which have worked for my good, and for the glory of God. 'Though sorrow may endure for a night, joy cometh in the morning.' 'The servant is not above his Lord;' if they have persecuted him, they will persecute me also; but Jesus is my friend, he has given me resignation to his will in all things. I am 'not my own, for I am bought with a price,' no less than Jesus's blood. Glory to God in the highest! I love all my enemies, and now I lay me down to take my rest, for the Lord will be my protector and Saviour now and ever.

"There cannot be a more powerful argument to persuade us to a patient submission to divine providence, than the knowledge that for one cross we have many mercies; for one drop of evil, a sea of benefits and favours: and this we should confess, were we as careful to consider the mercies we enjoy as we are to recount the evils we suffer; and if we were duly sensible that we are less than the least of the many mercies we enjoy, and that in all our sufferings God punishes us less than we deserve. Holy Job thought it reasonable thus to argue: 'Shall I receive good at the hand of the Lord, and not evil?' And there is no Christian, however grievous his chastening may be for a time, but finds it was good for him to have been afflicted."

At a time when her body was weakened by the severe trials and exercises of her mind, she observes:—

"My Lord is ever nigh to help me. If thou wert not to stand by me, my Saviour, I should fall a prey to my weakness; but *thou* art my strength. On thee I cast my care. Still continue to support me by thy power, and direct my steps. I am blind, be thou my sight: I am ignorant, be thou my wisdom: 'cleanse me from all filthiness of the flesh and spirit, increase my faith, and perfect me in holiness.'

"Oh, my God, and my deliverer, how shall I love and praise thee as I ought. The more I see of my own vileness by nature, the more I see how much my Jesus loves me; and that merit in us, is not the condition of the gospel, but repentance and faith in the merits of a Saviour who has done so much for me. He has loved me and all my children: them he has taken to glory, where I expect to meet all my dear family. My husband, my father, and many more dear friends; not for any thing that any of us have done, no, no, but for Jesus's sake.

"I want to be more devoted to God in heart and life. I see myself a poor, helpless creature. Oh God! enlarge my heart to make thee room. I want more love, more faith, more patience, more humility, more meekness. Lord, supply my every want from thy fullness, for *by grace I must be saved.*

'Jesus, thy blood and righteousness
My beauty are, and glorious dress.'

The things of this world I desire to be thankful for, as blessings from my heavenly Father ; but this will not suffice,

‘From nobler springs my joys arise,
From higher sources come.’”

These few extracts will present a fair sample of her diary, which is one continued breathing out of her soul in humble love and holy resignation, as if this precept of the apostle had been the motto of her life, “Be careful for nothing ; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.” And many are the aspirations of prayer, and many the returns of a thankful heart which are there recorded ; and while she could bless her Saviour for the roughness of her path, and praise him even for its thorns, not a flower sprung up before her and around her, unheeded or unblest ; even the every day mercies of going out and coming in safely, which we are so apt, as common mercies, to receive each moment and each hour forget, called forth her warmest gratitude. Happy the Christians who thus trace each stream of comfort to its source, and take their richest draughts from that fountain whose “streams make glad the city of God.”

Thus passed the days of her widowhood, “trusting in God, and continuing in supplication day and night.” Of her it might indeed be written, “Well reported of for good works. She has brought up children, lodged strangers, washed the saints’ feet, relieved the afflicted, diligently followed every good work.” But a new era in her life commenced, and she thus records her second marriage with Mr. T. Carpenter, who, like herself, had long been an esteemed member of the Methodist Episcopal church.

“April 29, 1808. By a variety of unaccountable providences I was married to Mr. Thomas Carpenter, and I trust by the direction of my God, to whom I have made prayer and supplication ever since I was acquainted with the intention of my friend. Oh ! may our union be for His glory, and the good of the church militant ; and when we shall be parted by death may we join the church triumphant, to praise our Jesus for redeeming love through all eternity.”

This marriage made no difference in her mode of living, she had met with a “true yokefellow,” and her house was still an asylum for the destitute, a refuge for the afflicted, and a home for the stranger : but though she had in some respects enlarged her sphere of usefulness, and again saw gathered around the “dear domestic hearth,” those who could address her by the tender appellations of wife and mother, she yet experienced the truth of that scripture, “whom the Lord loveth he chasteneth ;” and her soul felt that life is but a pilgrimage to a better and more enduring city. She was called upon, near the close of life, to part with much of this world’s good ; and through the grace of

God assisting her, she could resign all her worldly concerns into the hands of her Maker. In later years she made few additions to her diary, only continuing to notice remarkable days in the year, such as her natural and spiritual birthdays, the anniversary of our Saviour's incarnation, &c. From these remains, the following extracts will be both profitable and interesting. In 1806—7, she writes :—

“My soul is still going out after God. My mercies are very great, therefore I want to be more humble and grateful. My soul is not satisfied with my progress in the divine life. I often feel condemned in my mind that I am not more useful: too much busied about the world, which takes up my time; but (blessed be God) not my heart. Though my hands are employed, I wear the world as a loose garment, willing to give it up whenever my Master calls. Though my body continues below, I am not my own: Lord give me grace to hold out unto my life's end! ‘By grace I am saved, through faith’ *in the merits of Jesus*, and not of myself: it is thy gift, O my God! Glory to Father, Son, and Holy Ghost. Continually looking to the blessed Jesus—

‘In all my afflictions, he keeps me to prove
His utmost salvation, his fulness of love.’

I feel myself a poor unworthy, unprofitable creature, with nothing to recommend me to God. I disclaim all I have done or can do: my trust is in Jesus, and in him alone. Were it not for the gift of faith I should despair. Oh, for an increase of faith and love, that I may glorify him in whom I trust! I often feel ashamed that I am not more engaged in his service. I want to speak and act more for God than I do. Oh Lord, lay not the sin of omission to my charge, but forgive it for Christ's sake.

“Dec. 26. I feel a grateful sense of the love of God in sparing me to see the returning season, (a season long to be remembered by me,) when the Lord spoke peace to my soul by bidding me be of good cheer. My sins were forgiven, my burden was removed, my soul filled with love to God and man, and by his grace I am what I am, stripped of all, but dependance on the merits and righteousness of my Saviour.

“August 22, 1816. This day 64 years ago I was born; and blessed be my God that I was born to be born again. Glory to God for calling me to repentance in my youth! He converted my soul and opened a heaven of love in my heart, which has been increasing ever since. I have to complain of my slothfulness and small improvement, but God has borne with my negligence, my sins of omission and commission, and has loved me notwithstanding all I have done. Jesus intercedes for me, and now, as at first, I come a poor helpless sinner, with nothing to recommend myself: none but Jesus, who is the helpless sinner's Friend; and in this faith I hope to live and die.

“August 22d, 1817. This day I am permitted to record the 65th year of my age, in health of body, happy in Jesus' love, and in love and peace with all men. My soul cries out for more of his love, that I may live more to his glory, that the remainder of my days may be

spent in his praise. I feel ashamed before God when I look back to the past, that so little of my time has been devoted to him; so much to the cares of the world: but, through the blood and righteousness of Jesus, who knows my heart's desire, I shall be accepted of my Father.

"Dec. 1817. This day thirty-nine years my God spoke peace to my soul in St. Paul's church, just before sacrament, saying 'Daughter be of good cheer, thy sins are all forgiven.' Oh how shall I give Him praise and honour, who has done so much for me! Though my unworthiness is great, my faith in the merits of Christ is strong. In him I have peace.

'Here I'll raise my ebenezer,
Hither by thy help I'm come.'

May my last be my best days. May I live more to thy glory, my dear Redeemer, that when thou shalt have done with me as seemeth thee good, thou wilt give me grace to triumph over death, and shout victory through thy name. Even this moment, while writing, I feel thy love enabling me to rejoice, not in sparks of my own kindling; no, but in the Lord, and in the remembrance of his goodness to my soul.

"August 22, 1818. By the goodness and love of God, my Creator, I live to record my sixty-sixth birthday. God is still the same loving, tender, and kind friend to me, and he has been an unchangeable Friend to me ever since I was born; from my youth he has followed me by His Holy Spirit, and has at length got the victory in my heart. Glory to his holy name! I think I have followed the leadings of the Holy Spirit, and am now by his grace and power enabled to lie like clay in the hands of the potter. This summer I have been sorely tried, but not left to myself. The grace of God has been sufficient. I now feel willing 'to depart and be with Christ:' not my will, but thine be done. If my Saviour has any thing more for me to do, His will is mine. I feel myself given up to him. I am nothing, and have nothing to recommend myself. Jesus is my all, and in all.

'Jesus, thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these array'd,
With joy shall I lift up my head.'

Glory! glory to God! that I was born to be born again of the Spirit! While I write my heart rejoices in God my Saviour. Thank God for trials, and for grace to bear them.

"Dec. 1818. This day by the grace and power of God I have lived to see the fortieth year of my espousals to Christ, in St. Paul's church, on sacrament day, and I still find my Jesus present to bless and comfort me. As at first my soul is full: Oh, glorious hope of immortality! my body is drawing toward the grave, and my soul to heaven; there is my portion and my all, through the merits of Jesus Christ, who came to save sinners; and blessed be his holy name, he has never left or forsaken me since first he spoke peace to my soul, but has ever been my support, and

'In all my afflictions, has kept me to prove
The depth of salvation, the heaven of love.'

Thus is closed the last record which Mrs. Carpenter made of her natural or spiritual birthdays. Of the six succeeding years of her life, she has left few notices in her diary, but from those few we learn that her Lord continued to purify her through suffering, and that he supported her in every adverse hour; so that she was enabled still to cry, "not my will, O Lord, but thine, be done." For six more years she was spared as an example to her family and friends, and at length, in the 73d year of her pilgrimage, she sweetly fell asleep in Jesus.

The following interesting letter from her bereaved husband will give the particulars of her death.

"Believing that it would be gratifying to you to receive from me some account of the decease of your friend, my dear companion, I make the following short communication:

"My own affliction prevented my having much conversation with her during her last illness. For some days previous to my attack, she had been quite ill, but not more so than she had frequently been before. The alarming nature of my case seemed to have a considerable effect on her mind, and as my danger increased her weakness also increased. About two days previous to her decease I went to her as she sat in her chair, and having seated myself by her and taken her hand, we conversed at some length on the subject of our dissolution. I had told her on several occasions that I believed the Lord would spare me for her sake, but now it appeared doubtful. In the course of this conversation she reminded me of a dream she had several years ago, which left an impression on her mind that we should not long survive each other, (this may yet be true.) From this time her weakness and difficulty of breathing increased; my daughters were alarmed at her symptoms, and the physician pronounced her case dangerous, but charged my daughters not to inform me, lest it should have an unhappy influence on my mind. Shortly after this a kind of stupor ensued, and she became indifferent to all kinds of nourishment. The evening before her death my daughters prepared a tea, which she had usually taken during her complaints, but she declined taking it. Hearing this, I left my bed and prevailed on her to take it. This was the last time I spoke to her. Through the night she seemed to sleep quietly, and as often as I inquired after her I was informed that she appeared to be in a sweet sleep. Thus she passed the night of the 4th inst. in apparently calm sleep, without that difficulty of breathing which had been so painful to her, and so alarming to the family. No change took place until about 7 o'clock on the morning of the 5th, (October) when she fell asleep in the arms of her blessed Redeemer. There was no struggle, nor even a sigh or groan that denoted her approaching change. Thus closed our union of between sixteen and seventeen years, during which time she was to me a help-mate indeed, and I derive much consolation from the reflection that I have done all that lay in my power to render her life comfortable. It would have been very gratifying to me could I have conversed with her in her last moments; but this privilege was denied me. The Lord seemed to answer my prayers in one respect: I had often

besought him that he would make her passage through the shades of death calm and easy; and I think I have never known one more so than hers. I do not learn that she said much during her sickness, but what she did say, plainly showed that her whole soul tended upward. She often repeated to me the words of Mr. Wesley:

‘I the chief of sinners am,
But Jesus died for me;’

placing no confidence in any merits of her own, but relying wholly on the merits and mediation of the Lord Jesus Christ for salvation. During our union our trials were neither few nor small; but in the darkest hours she would be cheerful, and always seemed to have a word of consolation—some precious promise was presented appropriate to our case. She was often buffeted by the adversary, and often had occasion to fly to a throne of grace, where she always found relief. She was truly a woman of much prayer and strong faith, and I have no doubt but she is now reaping the reward of her labours of love. I need hardly say to you, who were so intimately acquainted with her, that in all her intercourse with her friends and neighbours, she failed not to introduce the subject of religion; and few, if any, were long in her company without receiving from her some word of comfort, or of reproof, or of caution, as she considered their cases might require: truly her light shone on all around her. But her earthly race is run, her season of probation is ended, and she is gone from us. Yet the recollection of her pious walk and godly conversation remains, and I trust, for years to come, will have a happy influence on the hearts of those who were most intimately acquainted with her. May I follow my departed companion as she followed Christ, and may my last end be like hers. The following lines were often repeated by her, in a manner that evinced her feeling of their full force:—

‘Jesus, thy blood and righteousness
My beauty are, my glorious dress:
‘Midst flaming worlds, in these array’d,
With joy shall I lift up my head.’

I remain, your friend in Christ,

THOMAS CARPENTER.

On Sunday, October 31st, her funeral sermon was preached to a large congregation, assembled at the Methodist Church in John-street, from these words, Rev. xiv. 13, “Blessed are the dead which die in the Lord, from henceforth: Yea, saith the spirit, that they may rest from their labours; and their works do follow them.” Yes, they will follow her, and she is now reaping the reward of them.

How many beds of sickness, and habitations of poverty she has visited, that day will declare, when in heart-cheering accents the great judge of quick and dead shall say, “I was sick, and *you* visited me—a stranger, and *you* took me in—poor and *you* administered unto me.”

Another of the earliest Methodists has left us, and her seat in the church, (to which she resorted by night and by day, in sick-

ness and in health,) is vacated, and who will take her place? Her compeers in age must soon follow. Shall we not find successors in the young, with whom she delighted to converse? Her friendly hand was ever extended to welcome them, and a smile of affection said how much they were beloved, and how willingly she would win them to her Saviour. Oh, that the mantle of the departed saint, might rest on those who were honoured by her love and friendship! Wert thou one of them? Pray for a "double portion" of her spirit: and may the saints of God take encouragement from the life of our departed sister, to seek for that spirit of love and holiness which so eminently characterized her. She has fought the good fight—she has kept the faith—she has departed in peace.

Hail, happy spirit! thy warfare has ended—thy sorrows are past—and thou hast entered into the paradise of God.

MISCELLANEOUS.

LETTER

FROM THE DIRECTORS OF THE SCOTTISH MISSIONARY SOCIETY TO PERSONS PROPOSING TO OFFER THEMSELVES AS MISSIONARIES.

(Continued from page 27.)

THIRDLY, Consider the QUALIFICATIONS necessary for the work. As the work of a Christian missionary is no common work, whether we consider its importance or its difficulties, so it requires no common qualifications. An absurd idea has very generally prevailed that a man who is not fit to be a minister at home, may yet be a useful missionary abroad; just as if it was an easier matter, and required fewer qualifications in a commander, to carry war into the territories of a powerful and insidious enemy, to detect his stratagems, to vanquish him in the field of battle, to storm his fortresses, and towns, and cities, and to subdue the whole country, than to maintain the authority of his sovereign in his own dominions, where it had been long established, and where all was peace and quietness. It is not uncommon for persons whose qualifications are obviously of a very inferior order, to imagine that, though they are not fitted for the higher duties of a missionary, they may yet be useful in some department of a mission. With a show of humility, they profess that if they might only be employed in the work, they would be content to be "hewers of wood, and drawers of water, for the house of the Lord." Such individuals, however, will generally find, that they may glorify God much more effectually by remaining in that situation for which he has qualified them, and by faithfully and diligently performing its duties, than by pushing

themselves into an office to which he never called them. By abandoning that sphere in which they were naturally destined to move, they may not only fail in the performance of those higher and more arduous duties which their new situation requires, but they may lose those opportunities of glorifying God which they might have enjoyed in that situation of life for which they actually were qualified. In consequence of their unfitness for the work, they may even injure the cause they sought to promote, and dishonour him whom they wished to glorify. It is impossible, in the compass of a letter, to delineate particularly the qualifications which enter into the character of a Christian missionary: all we can attempt, is only a hasty sketch; but slight as it is, we trust it may afford you some assistance in ascertaining your own fitness for the work.

1st. Examine yourself as to your **PIETY**. Have you adopted the profession of Christianity just as you have followed the other customs of your country, without much inquiry into its evidences, without a serious examination of its principles, without a heartfelt sense of its importance, without a personal application of its sacred truths to your own situation and circumstances? Or is your religion the fruit of much solemn consideration? Have you been convinced of your guilt? Have you felt your depravity? Have you seen your misery? Have you, from a sense of your utter ruin and helplessness, renounced all confidence in your own righteousness as the ground of your justification before God? Do you trust for salvation simply to the obedience, the sufferings, and the death of Christ? Though sensible that you cannot be justified by your good works, do you feel your obligations to holy obedience, and do you, in your heart and life, bring forth the fruits of righteousness, to the praise and the glory of God?

It is necessary, however, that you inquire, not only as to the *reality*, but as to the *degree* of your piety. An ordinary measure of grace is not enough for a Christian missionary; he would require to be eminent for personal religion. "We should injure many," says Melville Horne, "by questioning their piety, who yet are not possessed of that vigorous and steadfast faith, that joyous hope, and that fervent love, which are absolutely necessary to support a man under all the sacrifices, dangers, hardships, and discouragements, of a missionary warfare. The tree that is green, flourishing, and fruitful, while it stands in a rich soil, and is sheltered by a surrounding wood, may wither and die, or be torn up by the roots, if removed to a heath where it enjoys none of the same advantages. It is not impossible that a man whose piety would have saved himself and his neighbour in Britain, may in a heathen country lose his own soul, and become a stumblingblock to others. This is an awful consideration;

and, if attended to, would prevent all rashness, either in engaging ourselves, or in persuading others to engage, in missions."

While you examine the *measure* of your piety, consider also what has been its *duration*. It is one of the qualifications, according to the apostle Paul, of a Christian minister, and consequently it must be much more so of a Christian missionary, that he should not be "a new convert, lest, being lifted up with pride he fall into the condemnation of the devil." Time, in fact, is generally necessary to bring the graces of the Christian character to maturity, as well as to prove their reality. Until a man's piety has been some time tried, no great dependance can be placed on his steadfastness.

2dly. Examine yourself as to your **ZEAL**. This is a qualification inferior only to piety, and is, in a considerable degree, its inseparable attendant. He who does not feel a passion for missions,—whose soul does not glow with desire for the conversion of the heathen,—is unfit to engage in this arduous work. The Christian missionary will meet with much to quench his zeal, and, unless it burn with a pure and ardent flame, and is constantly fed with heavenly oil, it will probably soon be extinguished. There is a zeal which delights in display; which shows itself in talking; which takes pleasure in figuring before the public eye; which proclaims its own activity when there has been none to witness it; which carries on its operations by its own wisdom and in its own strength; which, to exalt itself, breaks forth in exclamations against the lukewarmness of others; which, in short, is all show, and noise, and bustle: but such zeal, to say the least of it, is of a very suspicious character, and often proceeds from no higher principle, than the spirit of vanity and the love of human applause. There is, on the other hand, a zeal which consists in deep concern for the glory of God, and in tender compassion for immortal souls; which would exert itself in promoting these objects, though unknown and unseen by the whole world, and even though it were to be followed, not with the honour and applause, but with the contempt and persecution of mankind; which attempts to accomplish its end as much by humble prayer as by personal exertion; and which, in fact, relies more for success on the divine blessing than on the utmost efforts of human agency. What, then, is the character of your zeal? To which of these descriptions does it most correspond? "When there is evidently a mixture of ingredients, we must discover by a moral analysis what may be referred to nature and what to grace; and determine on a man's qualifications in this respect as there is a larger share of valuable bullion or of base alloy."

3dly. Examine yourself as to your **TEMPER**. Few have any idea how essential a constituent this is of the character of a

missionary : many imagine if he is pious and zealous, his temper is a matter of no great consequence. In Christian countries ministers have commonly their own separate charges, in which each may labour without the controul or interference of another ; but in heathen lands missionaries are associated in the prosecution of one common object, and have to labour in concert, or they labour in vain. Hence arises the peculiar importance of their possessing a good natural temper, and of its being thoroughly under the influence of Christian principle. It might, indeed, be supposed, that men who have left their friends and country for the sake of Christ, would be so engrossed with the grand object to which they had devoted their lives, that every consideration of a personal and of a temporal nature would be swallowed up in concern for the extension of the Redeemer's kingdom, and the salvation of immortal souls : but, alas ! a base jealousy of the talents, the worth, the influence, and the usefulness of their brethren ; an unhallowed strife which of them shall be the greatest ; a diversity of sentiment as to the minor points of theology ; the overbearing disposition of some who will never be satisfied unless they have every thing their own way ; the unyielding spirit of others who will adopt no plans, however wise and excellent, unless they emanate from themselves, or, at least, if they are proposed by particular individuals in the mission ; these, and a thousand other circumstances connected with the temper of missionaries, have sown the seeds of disunion among them, and blasted all their labours. Such circumstances, which have been but too common occurrences in the history of missions, illustrate most strikingly the importance of the temper of a Christian missionary, and show the fallacy of the idea that this is comparatively but a small matter. Let us then entreat you to investigate particularly your own character in this respect.

Are you of an *affectionate* temper ? Have you a heart disposed to form attachments, and are you not only warm, but steady, in the attachments you form ? Or are you of a cold temperament, little disposed to friendship, and not likely to be united to your fellow missionaries by the ties of love ?

Are you of a *gentle* temper ? Are you mild in your dispositions, and conciliatory in your manners ? Are you likely by this means to win the affections both of your fellow missionaries and of the heathen ? Or has your mind been cast in a rougher mould ? Is there something harsh, uncultivated, and forbidding, in your character ? Instead of attracting, are you apt to repel the affections of others ?

Are you of an *humble* temper ? Are you lowly in your own eyes ? Are you disposed to esteem others better than yourself ? Are you ready to condescend to men of low estate ? Have you a deep sense of your own insufficiency for the work before you ?

Or have you a high opinion of your own talents and acquirements, of your piety, and zeal, and other endowments? Do you think they will entitle you to a principal place among your fellow missionaries? Will you not be content unless you are a leading man among them? Are you ambitious of associating with those who are your superiors in character, rank, and influence? Will you be ready to despise a fellow missionary merely because he is not your equal in talents and acquirements, while, perhaps, he is your superior in piety and zeal? Are you apt to be overbearing to your equals and inferiors? Will you not be content unless they submit to your views and wishes?

Are you of a *charitable* temper? Are you disposed to put the best construction on the words and actions of your fellow men? Is it with reluctance that you view in an unfavourable light the conduct of others, and only when the force of evidence compels you? Does it afford you much more pleasure when you can think well of them? And when you cannot remain blind to their faults, are you ready to make those allowances for them which the circumstances of the case will admit? Are you disposed to throw over them the mantle of love, and not to speak of them without necessity? Or are you disposed to view the conduct of others with suspicion? Does it afford you a secret pleasure to discover their imperfections and errors; and even when their conduct is laudable, are you apt to ascribe it to unworthy motives? Is evil speaking a practice in which you indulge? Are you ready to listen to unfavourable reports of others, and in your turn to contribute to their further circulation?

Are you of a *meek* temper? Have you learned to govern your angry passions? Can you receive with patience and gratitude the reproofs of a friend? Can you bear with calmness and equanimity the unmerited reflections, the abusive language, and the provoking conduct, of others? Or are you of an irritable turn of mind? Are you hasty in your spirit to be angry? Are you ready to be carried away by the violence of passion? Are you apt to speak unadvisedly with your lips?

Are you of a *forbearing* temper? Have you learned to make scriptural and rational distinctions as to the relative importance of different parts of divine truth? Are you disposed to live in peace and harmony with those who differ from you as to the non-essentials of religion? Do you feel it to be of more importance to maintain the "unity of the spirit in the bond of love," than to contend about the inferior "matters of the law?" Or do you feel a *bigoted* attachment to all your opinions in religion, and especially to those which are peculiar to yourself, or to that section of the church of Christ with which you are connected? Are you a zealot for them? Are you disposed to think a man unfit for Christian communion with you unless he adopt your creed in all its extent?

Have you learned not only to exercise forbearance with your fellow Christians as to those minor points in which you differ from them : but do you think, after considering the character of your own mind, and your conduct in similar circumstances, that you will be disposed to bear with your fellow missionaries when they differ in opinion with you as to the particular plans to be pursued in the prosecution of the mission ? Will you be ready to yield up your views to the majority, unless when conscience will not permit you to do so ? Will you be prepared to co-operate with them in carrying the measures they propose into effect, even though they should not seem to you the best which might have been adopted ? Or will you be disposed to do little unless the measures proposed meet with your entire approbation ? Are you of a stiff, unyielding disposition ? Are you apt to indulge in scrupulosity about little matters ?

Will you be disposed to exercise forbearance, not only as to the sentiments, but as to the frailties of your fellow missionaries ? Have you learned to lay your account with finding imperfections in the best of men ? Are you prepared to make due allowances for their faults, and to love them on account of their excellencies, notwithstanding the defects which cleave to them ? Or are the faults of their character ever apt to preponderate in your eye, and to conceal from you their virtues ? Are you apt to deny them every excellence on account of the imperfections you see in them ?

Are you of a *peaceable* temper ? Are you disposed to live in harmony with others ? Have you a dread of dissension ? Are you ready to make every sacrifice for the sake of peace, except the interests of truth and holiness ? Or are you apt to be quarrelsome ? Are you ready to take offence ? Are you ill to be won when once offended ? Is it long before you forget injuries ? Are you backward to forgive them ?

Are you of a *disinterested* temper ? Are you ready to look, not merely on your own things, but also on the things of others ? Are you disposed to sacrifice your own ease and comfort to the welfare of others ? Do you think you are prepared to make such sacrifices on account of your fellow missionaries as well as of the heathen ? Or are you of a selfish disposition ? Are you ready to make the ease and comfort of others bend to your interest ? Are you disposed to place the heaviest burdens on the shoulders of others, while you choose for yourself such as are lighter and more agreeable ?

Such are a few of the points to which we have to request your attention relative to your temper. We might have enumerated many others, but as we can attempt only a hasty sketch, we must leave these to your own investigation.

[To be continued.]

CURE OF GUTTA SERENA.

HAVING experienced a very extraordinary cure of *gutta serena*, I feel it a duty which I owe to God and my neighbour to give it great publicity. Already have I made it known to several medical men high in the profession, to many of my correspondents, and to several who are now labouring under the distressing malady from which I have been mercifully restored. But this does not satisfy me: I wish the remedy which has been so successful in my case to be universally known. I am far from supposing that it will succeed in every case of *gutta serena*; but as it has succeeded in mine, and since my recovery, in two others also,—one *perfectly*, and the other *partially*, so far, that the latter person referred to is able to read a common sized print,—I am encouraged to hope, that the publication may prove a great blessing to many who are now literally “walking in darkness:”—a state of affliction, the horrors of which can only be correctly estimated by those who have been deprived of sight.

In addition to the conviction of my own mind, that I ought not to conceal so great a benefit, I have been long and frequently urged by many pious and intelligent friends to send it forth into the world; but that which finally determined my conduct in this case, was the request of the brethren assembled in our late conference held at Leeds. As a member of that conference, and one who concurred in this request, you will, I doubt not, feel great pleasure in giving it efficiency by allowing to my very extraordinary case a place in the pages of your valuable and widely extended miscellany.

I am, dear sir, affectionately yours,

Bristol, Sept. 8, 1824.

JACOB STANLEY.

Remarkable cure of Amaurosis, or Gutta Serena, in the case of the Rev.

JACOB STANLEY, Wesleyan Methodist minister, now in Bristol.

In the month of September, 1813, when stationed in the Liverpool circuit, one night, whilst I slept, I was attacked by *gutta serena*. Of this I had no previous intimation; my sight, till that time, having been perfectly good, and my general health excellent; with the exception of occasional headaches, to which I had been more or less subject from my childhood. The disease affected my left eye only. When I awoke I perceived light from the corners of my eye; but before it were spots of various kinds; some gilded, and some black; and a large black body resembling, sometimes, flakes of soot, and at other times, a piece of fringed black gauze. At first I thought some matter had collected on the surface of the eye; but after wiping it with my handkerchief, and washing it with water, I found the cause lay deeper.

I applied to a respectable medical friend in Liverpool, who pronounced it *gutta serena*. His opinion was confirmed by one highly distinguished in the profession at Dudley; to whom I made a journey on that occasion. I was put under an alterative course of medicine; took a kind of mercurial snuff; was electrified in the eye by sparks, and had the electric fluid poured in from a wooden point; had a solution of cayenne dropped into it twice a day; and was repeatedly blistered in the temples and behind the ears. From these means I certainly derived some benefit; but the process being tedious and confining, and ill comporting with my public duties, and finding that my *right* eye continued good, I deliberately came to the resolution to pass through life with *one* eye; a resolution which I have lived long enough to regret.

In the latter end of the year 1816, in consequence of preaching one evening in wet clothes, I caught cold, which induced *gutta serena* in my right eye. The spots and the cloud hindered distinct vision. After a few days I was nearly blind. I became alarmed; and applied to an eminent oculist, Mr. Ware, of London, from whom I received much kindness, and to whom I feel myself under very great obligations. The means employed by him were in a few weeks effectual to the perfect restoration of my sight.

From that time, at intervals, I was repeatedly threatened with the total loss of sight; but a prompt recurrence to the remedies prescribed by Mr. Ware, always succeeded in parrying the threatened evil; till Sunday, May 18, 1823, when being at Stroud, preaching in aid of the Wesleyan Methodist Sunday School in that place, the cloud returned, and owing to certain engagements, which it would be of no importance to state, I was unable to have recourse to those means which in former cases had been successful, till the following Thursday evening, when I tried the usual remedies and found them utterly ineffectual. The disease had acquired a degree of strength and obstinacy which bade defiance to them. After vainly attempting to cure myself, I thought it advisable to place myself once more under the care of Mr. Ware. I did so; and after five weeks residence in London, returned to Bristol convalescent. I could see to read even a newspaper without the aid of glasses. The first sabbath after my return I imprudently ventured to preach twice, and to administer the Lord's supper; and again to preach the following evening, in one of our large chapels. These three services undid all that had been done. I instantly had recourse to the remedies which had been successful, and received my sight: I preached again, and became blind.—Again I blistered, and saw; then preached and became blind. Thus I proceeded, alternately preaching and becoming blind; and blistering, and

receiving my sight ; till I found myself reduced to this alternative : either, for the present at least, to cease to preach, or to become blind altogether. I chose the former in the latter end of July, 1823. But, having trifled so long, the disease had become so obstinate as to resist the efficacy of all former remedies.

At this time a highly esteemed medical friend in Bristol, deeply interested himself in my behalf, and put me under a very powerful alterative course, and also caused a seton to be made in my neck, which was kept open for eight months. In addition to this, leeches were frequently applied to my temples ; and, occasionally, blisters to my right temple ; I also used the mercurial snuff ; was electrified in the eye twice a day for about two months ; and used two or three different lotions. Sometimes I could see, even well enough to read a few lines of clear and strong print : and then in the space of an hour was not able to distinguish a blank from a printed page. Frequently, by the light of the noonday sun I have not been able to distinguish the features of my own family within a distance of two feet. My feelings, at such times, though in general I succeeded in concealing them, were such as it is not in the power of language to describe.

In this state, I visited my daughter, Mrs. Baldwin, at Stourport, when a young friend who had been afflicted with *gutta serena* in one eye, called to see me. I expected to find her blind in that eye ; but, instead of this, I found to my astonishment and joy that she was nearly restored ; at least, so far that she could see both to read and work without difficulty. I inquired by what means she had recovered her sight ; and she informed me, as *I understood her*, that it was *by the application of a large blister to the spine*. I resolved that, on my return to Bristol, I would try it. I did so ; and the effect was astonishing. I felt its operation on my eye in the course of the night. It produced a tremulous sensation : a sensation which I cannot better describe than by calling it a prickling sensation ; only without pain. But when I awoke, what were my astonishment and delight, when, for the first time, I was able to discern the figures and colours upon the curtains and carpet, and the paper of the room ! I say the first time ; for we had removed into that house during my affliction. And what were the joy and surprise of my family, when, after the devotions of the morning, I took a book and read eight or ten pages together, without glasses and without difficulty ! Of the feelings of that morning, I have, and ever shall have, a most lively, and joyous, and grateful remembrance !

I repeated the blister, *nine inches long, and about three or four broad, upon the spine, from the shoulder downwards*, once a week, for five or six weeks in succession ; until the optic nerve acquir-

red a steady tone, and ceased to be subject to those fluctuations which had characterised it in former times.—When I returned from London in July 1823, so far restored as to be able to read the small print of a newspaper ; such was the state of the nerve, that either mental or bodily exertion would soon produce comparative blindness. As soon as I suffered my mind to fix itself intensely on any subject, or proceeded to any thing like a regular chain of ratiocination, I found the cloud return ; and was instantly under the necessity of traversing my thoughts, and of discontinuing all consecutive thinking. But now, and for many months past, neither mental nor bodily exertion injures me at all. I can pursue my studies and labours as well as ever I could, without inconvenience. I confess I am a wonder to myself and to many !

Before I conclude this paper I beg leave to remark two things : first, among the various means employed I am persuaded I have derived, all along, more benefit from blistering than from any thing else. This I did in the case of my left eye at Liverpool, which I entirely lost, I now believe, for want of perseverance in blistering : and this also have I done in the present case. I will not say that I derived *no benefit* from cupping or leeching, or mercurial snuff, or electricity, or a seton, and various other things included in the remedial process to which I have been subjected ; but I do say that I have always derived the most immediate and sensible benefit from blisters ; and ultimately, under God, it was a *blister nine inches long and three or four inches broad*, which restored me to that happy state of vision which I now possess.

Secondly : My own dulness of apprehension, or the treachery of my memory, or both, were the means employed, by an overruling providence, to effect a perfect cure. I have stated above, that I received my information from a young friend at Stourport. So I thought. But on a late visit to that place, I sent for that friend to inquire from whom she received the advice to blister the spine : a remedy which, as far as I had been able to ascertain, had not been employed either by oculists or physicians, in Bristol or London ;—when, to my utter surprise, she told me she had never had a blister on her spine ; that she never had said she had one there ; and that it was quite impossible she could have said so ; but that she had told me she had a blister on the back part of her neck. The word *back* occasioned the mistake. *Back* and *spine* were associated in my mind ; and hence the application of the blister to the spine ; which probably was the only part where such an application would, in my case, have been successful. The Lord can, not only make the wickedness of men to praise him, but also overrule their inattention or stupidity to the healing of their diseases. I owe my cure to my blunder ; or, to speak more correctly, to the special providence

of God, who appointed or permitted it, to confer upon me this great benefit ; which, having freely received, I freely communicate ; most earnestly praying, that it may be as successful in restoring sight to others, as it has been in restoring that inestimable blessing to me.

There are three considerations which ought to induce persons similarly afflicted to make the experiment. *First*, The success which has already attended it in my case, and in the case of two others, at least. *Secondly*, The remedy is perfectly innocent : if it do no good, it will do no harm. *Thirdly*, A discharge from the back, occasioned by a piece of skin being rubbed off through long confinement to bed, restored a woman afflicted with *amaurosis*, or *gutta serena*, to sight, in the Bristol Infirmary, in the year 1817 : an interesting account of which was published in "The London Medical Repository for January, 1824," by J. C. Pritchard, M. D. : which case furnishes a strong presumption that blistering will be of essential benefit. To which I might add, that several medical men, with whom I have conversed on the subject, agree in thinking that it is very likely in many cases to succeed.—*Wesleyan Methodist Mag.*

RELIGIOUS AND MISSIONARY INTELLIGENCE.

REPUBLIC OF HAYTI.

As considerable exertions are now making by many of the citizens of New-York, and elsewhere, to encourage the emigration of free coloured people to Hayti, in consequence of the flattering offers made by PRESIDENT BOYER, we think it expedient to present our readers the following information respecting the religious freedom enjoyed there. We had indeed hoped, and we still hope, that the time is not far distant, when the shackles will be broken, even in this place, and when the light of the pure gospel "shall have free course," to "run and be glorified" among the inhabitants of Hayti. Of the benevolent disposition of *President Boyer*, who appears to be an enlightened statesman, and a friend to suffering humanity, we are not disposed to doubt ; but that there is, from some quarter, a strong counteracting influence exerted to prevent the full display of his good intentions, we are equally well satisfied. Neither do we mean to advise our coloured friends not to emigrate, if they are satisfied that their condition may be thereby meliorated ; but we wish them, before they embark in this undertaking, to understand the true state of the case in regard to the religious privileges they are likely to enjoy.

A mission was sent by the Wesleyan Methodist Missionary Society, to Port-au-prince, in 1816,* which, at first, promised success ; but after contending with a variety of difficulties, the missionaries, without any act of imprudence, either real or pretended,† (for they were dismissed very courteously by

* See Methodist Magazine, Vol. IV. p. 14.

† It has indeed been stated verbally, that the society had provoked the wrath of their enemies by imprudent conduct, by indulging too much the warmth of their feelings in their devotional exercises ; but we consider this an "idle report," as it has never been alleged in any correspondence on this subject, nor pretended to the missionaries themselves, as we had an opportunity

the President, though peremptorily,) were obliged to desist from their labours, and to abandon the island. Previous to their departure, however, they had been instrumental in establishing a society of thirty members, who endeavoured to maintain their integrity, though much persecuted; and the persecutors were encouraged by some high in the authority of the government, though it does not appear they were sanctioned in their proceedings by the president. But the true state of these matters will best appear from the following documents, which we copy from the July number (1824,) of the Wesleyan Methodist Magazine:—

Letter to his excellency the PRESIDENT OF HAYTI, signed by order of the Methodist Society, Port-au-Prince.

"PRESIDENT,—You are acquainted without cause. We have been treated with our society, formed here six years as enemies to the government, yet we ago. The end of our meeting together are not such. Yesterday we were arrested and put in prison by order of is to invoke the blessing of God, not only on ourselves, but also on the government, its magistrates, and even on those who evil entreat us without examination pronounced our sentence. And we know this was not by order of cause; for we do not hate them nor the president, which renders it our in- render evil for evil. This is what our dispensable duty to give you information religion commands. It is not that we wish by our meetings to disobey our the president, which renders it our in- president; but our desire is to obey God our sovereign, and his law requires that we should love the head that he has placed over us. punishment we merit.

"We know that your excellency will not approve the conduct of those who have stoned and evil entreated us. "Confidently expecting your favourable reply, we have the honour of saluting you most respectfully."

A note which accompanies this document adds,—“The president did not reply, but ordered us to be set at liberty; and the evening of the day on which we were released we had a public meeting.”—Ten days after the date of the above letter, St. Denis writes:—

A PROCLAMATION was made in the name of General Thomas, commandant of the place, to prevent any one from throwing stones at the Methodists, forbidding every one to evil entreat them, or to go before their houses to insult them. But by that proclamation we were also forbidden to meet together, and informed that should we meet the police is ordered to arrest us; but as for the people, they ought not to interfere, nor throw stones, because we are citizens of the republic. This is the substance of the proclamation.

Although this proclamation was made yet the people did not cease to ill treat us, and cry after us as we went along. General Thomas gets out of that affair by saying that they only made use of his name, when he had nothing to do in it. “But take care,” said he, “if that continue, that it do not cost the life of some one.” One of our sisters visited the president to whom she made her complaints, and informed him that it was said, that it was by his order that these things were done. He received her very politely, assured her that this was not so, but that he was exceedingly sorry that we should be

of conversing with these men, and saw the document furnished them by the president, testifying to their good behaviour, on their leaving the island: and he even accompanied their dismissal, however paradoxical it may seem, with a very considerable donation to the Missionary Society. No,—It was for speaking against the reigning vices of the place, which provoked the vengeance of some of the people; and it is highly probable this circumstance afforded a convenient pretext for the display of a little ecclesiastical finesse, to rid the island of men who might ultimately “endanger a craft,” which now tyrannizes over the consciences of men. However well founded this conjecture may be, we rejoice to behold in the president of Hayti, a mind soaring above the mean jealousy which actuates less disinterested individuals, and struggling, as far as political circumstances will admit, to rise to that independence of thought and action, which, by one bold stroke, might put an end to religious intolerance, and proclaim the republic of Hayti, the asylum for the oppressed descendants of Africa.

improperly treated, and that he had written to General Thomas to that effect, and if the general did not attend to his orders he could not hold any command in the republic. In consequence of this the general made the above proclamation. The president also told her that he could not allow us to hold our meetings, because we were not in peace; that France was proposing to march upon us, &c. &c. Since the last persecution, we enjoy, by the grace of God, the means of praying, when several of us meet together.

One of the friends, Madame Michot, the owner of the house that was demolished by the rabble, has since been removed from that scene of suffering to the rest which remains for the people of God. She was on her death bed at the time the outrageous assault was made, but was conveyed to the house of one of her neighbours, who humanely afforded her an asylum at that trying moment. When her daughters became decidedly religious, she violently persecuted them; but at the time when Messrs. Brown and Catts left the island there was a manifest

change in her conduct; and she afterward cast in her lot with the persecuted servants of Christ, and opened her house for public worship. A few particulars relative to her happy death are thus given by her daughter Mary Martha Michot:—

"It is with sorrow that I inform you of the loss I have lately sustained in the death of my dear mother, who departed this life on the 13th day of September, 1823. I feel it painful to be separated from her,—but what shall I do? It is my duty to submit to God, and I endeavour to be resigned to my Saviour. In her last illness she often testified to me her desire to leave the world and to be with her heavenly Father. I asked her if she felt in her heart the peace of God; and if her being willing to die proceeded from a confidence that God would receive her? She answered, 'Yes.' I asked her farther, For what reason she thought God would receive her? She answered, 'For the sake of the blood of our Lord Jesus Christ.' And this she continued to testify unto her last moment."

These documents confirm the observation we have made, that President Boyer himself is favourably disposed to religious toleration, as indeed every enlightened and philanthropic statesman must be; and from the general prevalence of intellectual and religious truth among mankind, we cannot but hope that the REPUBLIC OF HAYTI will soon participate in the diffusion of those principles which restore mankind to the dignity of free and rational beings; and, perhaps, the present movements in and toward Hayti may contribute to the furtherance of this very desirable event. But that this time has not yet arrived as it respects this place, will be seen by the following article which we copy from the last November number of the Wesleyan M. Magazine:—

Since the publication of the last number, brother St. Denis Baudhuit has arrived from Hayti. This young man has taken a leading part in the religious services of our persecuted society at Port-au-Prince, and has the strong recommendation of all the members. He reports that their meetings are still private, and that they are prevented, by the violence of the mob, from holding public assemblies. The number of

whom are walking in the fear of the Lord, and in the comfort of the Holy Ghost, and give eminent proofs of constancy and devotedness to God, amidst daily reproaches and frequent insults. So wonderfully has this infant church been preserved, and even multiplied, in its destitute state; the pledge, we trust, that its constancy will at length subdue the wrath of the opposers, and that the work of God, in that large and important island, has taken imperishable root.

We shall wait patiently, though not without some anxiety, for the result of the present proceedings in relation to the emigration to Hayti; and in the mean time express our most hearty desire that the exertions of those benevolent citizens, who are labouring to effect the general emancipation of negro slaves, and to provide an asylum for those who are already free, may meet

with speedy success, and finally realize their utmost wishes, by witnessing these descendants of Africa,—many of whom are now both worthy citizens, and pious Christians, seated “under their own vine and fig-tree,” worshipping the common Father of all, “in spirit and in truth,” “none making them afraid.”

WESLEYAN MISSIONS.

From the November number of the Wesleyan Methodist Magazine, we copy the following items of missionary intelligence. We had, indeed, prepared some copious extracts from the October number, with a view to insert them in our last; but the interesting narrative from Bishop Soule, containing an account of an episcopal visit to the Wyandot Mission, coming just at the moment our sheet was going to press, prevented us from giving the extracts above-mentioned. What follows, however, will give a general view of the state of the Wesleyan stations in some of the West Indian and South Sea missions:—

WEST INDIAN MISSIONS.

ST. CHRISTOPHER'S.—*Extract of a letter from Messrs. Morgan, Davies, and Cox, dated Basse-Terre, June 30, 1824.*

At the commencement of this quarter, we introduced more fully the plan of publicly catechising, devoting to it half an hour a week, after our evening service. In most of the chapels the hearers are more numerous on the evening of catechising than they were formerly, and great interest in this simple mode of instruction is manifested. In Basse-Terre from four to five hundred regularly remain after the service is concluded, in order to be catechised. The slave parents show still greater solicitude for their children to learn to read; that at home, as well as in the house of God, they all may profit from the catechism. In the course of the quarter no fewer than five hundred of the catechisms which you sent out have been purchased, chiefly by the negroes. We feel confident that this mode of teaching will most materially contribute to the moral and religious improvement of such as avail themselves of it.

In Basse-Terre we have opened a sabbath-noon school, in addition to the other sabbath and week day schools, which continue to be a great blessing

to the rising generation. Our object in taking this step was to provide the means of instruction for those country children, who, on the Lord's day accompany their parents to the town, and return with them in the afternoon. By this means they are prevented from idling away their time in the streets, or what is still worse, lounging about in the market, and getting infected with those demoralizing habits which prevail to so great an extent. This school continues to afford us much encouragement.

At Old Road, as well as at other parts of the island, our opportunities for teaching the benighted multitudes have become more numerous, (several proprietors and managers having kindly expressed a desire to have their negroes frequently instructed,) and to the utmost of our strength we intend to diffuse among them the “Light of life.” It will be pleasing to you to know, that several of our people who commenced the quarter with us, and whom we now number among the dead, fell asleep in Christ, in the full assurance of dwelling with him for ever.

DEMERARA.—*Extract of a letter from Mr. Mortier, dated George-Town, July 15, 1824.*

With regard to the work of God in town, we have abundant cause to be thankful and rejoice. We meet with no interruption either in our public or private assemblies. Our chapel is filled on the Lord's day, and generally so on Thursday evenings. From the sound Christian experience expressed in the love-feast last Sunday, and from the personal conversations I have with the members, as well as the general tenor of their conduct, I believe they are generally growing in the divine life. They are indeed grateful for the continuance of their religious privileges. Often do tears of gratitude ac-

company their prayers and praises to Almighty God.

On the 11th of May death removed from us one of our old leaders. She had been a member of our society in St. Christopher's, and removing from thence to Demerara, joined our people here. Her conduct while among us (ten years) has been uniformly such as became the disciple of the blessed Jesus. When I was here in 1817, she succeeded another of our leaders, who was then removed to glory. She has filled this office ever since with fidelity. Her affection for the members of her class was evinced by the punctuality of her attendance, which was frequently a matter of great difficulty, in consequence of the classes meeting in the evening, and being herself afflicted with an asthmatic complaint. It was with pain that she could, on those occasions, breathe, but she would say, "It may be the last time, and I will endeavour to go." During her sickness she spoke but little, but when asked respecting her state, she used to reply,—"All is well; the Lord does all things well; I am perfectly resigned." The last words she said were addressed to

her daughter, who was weeping: "Do not weep for me; serve God." After this she fell asleep in Jesus. Thus lived and died Ann Hensey, aged seventy.

On the following Friday I committed to the ground another member of our society here; a young man. During the five years he was a member among us, he conducted himself as became a professor of the religion of Christ. I visited him several times. His master gave him a good character, and seemed to regret his approaching death. He had been at the expense of sending him to Barbadoes for the benefit of his health. On his return to Demerara he became worse, and after two months confinement, was removed to a better world. He expressed himself happy, and died in peace.

A third, an old member, followed a few days after. I did not see him, his sickness and death being more sudden. His leader, who visited him, told me that he also died in peace. Here are three more seals to missionary labours, and encouraging fruits of our feeble ministry. Thus our hands are held up amidst many discouragements.

SOUTH SEA MISSIONS.

FROM New South Wales we learn "that new tribes of aborigines have been discovered in Moreton-Bay; latitude twenty-seven or twenty-eight degrees, which are far superior in form and muscular strength, and are likewise farther advanced in civilization, than any which have been seen about the colonial establishments. They have huts erected in the form of streets, and a degree of order exists among them. They have no kind of clothing: in this respect they are like their brethren in our quarter. They subsist on roots, and what they take by the chase.

"These newly discovered tribes have many superstitious customs, such as never to walk before the door way of their houses, but always on the back. If a dog runs between any person's legs, the animal must be caught and put back the same way he came. They have houses in which one family only dwells. The houses are swept clean

every morning; and their food is dressed in the open air. They appear to be industrious among themselves, and wish others to be so: the following is an instance: Three men were driven in an open boat from near Sydney, to the place where these natives reside. On landing their boat was broken by the surf; but after they had been among the natives for some time they agreed to make a canoe. The poor natives brought them food several times in a day; but at length perceiving that one of the white men did not work with the axe, like the other two, a native took the axe from him who was working, and gave it to the idle man, who refused to labour. After this the natives would not give him any food; but continued to feed the other two; leaving the idle man to provide for himself. As long as he continued with them they treated him with disdain, but did not use any violence.

Further particulars are given in the following extract of a letter from a clergyman to Mr. Leigh, dated Sydney, January 21, 1824.

"I HAVE the pleasure to inform you twenty-seven or twenty-eight degrees that the journal of a recent expedition south, and the narrative of two European discovery to Moreton Bay, latitude peans who were found there, exhibit

some very favourable traits in the dispositions and habits of the aborigines in that part of New Holland. This journal and narrative, I understand, are to be published immediately upon Mr. Justice Field's arrival in England, under his direction. With the perusal of both, in manuscript, I have been kindly favoured; to me they have been very interesting; and to the missionary most encouraging. Herein we may perceive that the natives, six or seven degrees to the northward, are in a condition much superior to that of those in this neighbourhood. They seem to be endued with stronger sociability and affection, and with more intellect and invention than any we have seen.

"The tribes there form little villages of huts; and they have a king or chief, whom, with his queen or wife, and a concubine, they both honour and maintain. For the support of the king they

give a portion, or even the whole of what they have taken in fishing or hunting; and when all is done, and they are left without a morsel, they murmur not.

"Their humanity and honesty appear to be real. The Europeans who had been cast away on the coast, and had for several months resided among them, they treated with every mark of respect, of kindness, and hospitality in their power. For further information, I must beg to refer you and your friends to the publication itself. With such a statement of well authenticated facts before us, may we not most reasonably and hopefully conclude, that missionaries who are duly qualified, and able to endure some privations, going to these people, might, under the divine blessing, do them both present and everlasting good. May the Lord send forth more labourers into his vineyard!"

REVIVAL OF RELIGION IN ENOREE CIRCUIT.

Extract of a letter, dated Enoree, November 11, 1824, from the Rev. Allen Turner, to Bishop George.

It gives me great pleasure to have it in my power to communicate to you the good things of this circuit. You know the lukewarm and barren state in which it was at the commencement of this year; and so it continued until the first of May last, when a gracious work began at a class meeting, under the prayer of a Christian female. The quarterly meeting on the first two days of the month, at Chapell, was accompanied with gracious manifestations. From this time the work of revival went gradually forward, until about the last of July, when the most signal displays of divine power were manifested that I ever before witnessed.

I cannot tell the exact number who professed to find peace with God. They were converted at camp meetings, at quarterly meetings, class and prayer meetings, as well as at our ordinary preaching appointments, at home and in the woods.

The number which joined the church from the time the work commenced, to the third quarter, was *four hundred and twenty-seven*. Some who were the subjects of this revival have joined the

Baptists, though not as many as on former occasions, as the people are becoming convinced that regenerating and sanctifying grace is of more importance to the salvation of the soul, than water baptism. I am much pleased with my colleague, for though he has suffered much from bodily affliction nearly the whole year, he has persevered in his work, and God has been with him of a truth.

Reedy River circuit, and indeed the remainder of the district, continues much as usual. O! what cause of lamentation, that we are not more awake to the interests of Zion. Much besides preaching is essential for the prosperity of the cause in which we are engaged. May the spirit of burning, holy zeal, actuate the breasts of all the ministers of Christ.

I bless God that there are some flattering prospects in this conference. Union circuit is truly alive; also Saluda, Waynesborough, Alcovi, Walton, Yellow River, and a few others. I trust we shall have a society, and a house of worship, by the close of the year, in Unionville.

OBITUARY.

To the editors of the Methodist Magazine.

I HAVE seen in a newspaper an account of the death of a valuable member of our church, SAMUEL WILLIAMS, Esq. with whom I was personally acquainted for several years, and always found him the upright and steady Christian. I therefore send the account for insertion in the Magazine, if you think proper.

Washington, (N. C.) Nov. 20, 1824.

THACKER MUIRE.

Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men.—Psa. xii. 1.

Departed this life, at his residence at Walker's Hill, in Warren County, (N. C.) on Saturday, about 2 o'clock, P. M. of the 18th Sept. 1824, in the 56th year of his age, SAMUEL WILLIAMS, Esq. deeply deplored by his relatives, and a large circle of friends and acquaintances.

In the death of this truly estimable man society has sustained the loss of one of its valuable members.

To detail the virtues of this excellent man, would be to infringe on the ordinary obituary limits; but it were to wrong the dead, and to withhold from the living a source of consolation, barely to announce the death of so distinguished a Christian. Departed worth is entitled to a distinguished and sacred remembrance. The victories of the cross ought to be proclaimed, for the darkness that rests on futurity is illumined, and the terrors that death hangs about the tomb are lessened, when a Christian dies.

"Our dying friends are pioneers, to smooth
Our rugged pass to death; to break those bans
Of terror and abhorrence, nature throws
'Cross our obstructed way; and thus to make
Welcome, as safe, our port from ev'ry storm.

In the various domestic and social relations, he ever acted with exemplary propriety, being a truly loving husband, a tender parent, an affectionate relation, a sincere friend, a kind neighbour, an indulgent master, and scrupulously just in all his transactions with his fellow men. He has left a widow, five children, fifteen grand-children, an affectionate niece, beside brothers and sisters to lament their melancholy bereavement.

The tears of his relations and friends, who followed him to the tomb, bore testimony to the anguish of their feelings. The disease which terminated his earthly career, was a short and vio-

lent attack of the bilious fever; which he bore with Christian fortitude. This worthy gentleman was for many years a member of the Methodist Episcopal church. From his first professing religion his conduct was such as marked the Christian, and characterised the true believer in Christ; ever living in the exercise of that faith in his Immanuel which wafted him above the fears of death. But the time drew near, when his faith was to be called to its last grand exercise: that eyeing his Lord, he might

True in the fiery trial prove,
And pay him back his dying love,

All his children, but one, and two affectionate brothers, were present to witness the melancholy catastrophe.

The language of Mr. Fletcher's biographer may be applicable in this case, "And now the hour speedily approached that was to put a solemn termination to their hopes and fears. As the moment of his dismissal drew near, their eyes were rivetted on him in awful expectation. But whatever they had felt before, no murmuring thought was suffered, at this interesting period, to darken the glories of so illustrious a scene. All was silence, when the last angelic messenger suddenly arrived to perform his important commission."

"Death to a good man," says Dr. Watts, "is but passing through a dark entry, out of one little dusky room of his father's house, into another that is fair and large, lightsome and glorious, and divinely entertaining."

Such was the undisturbed and triumphant death of this eminently holy and good man. "Blessed are the dead that die in the Lord! They rest from their labours," and are followed by those exemplary works, which they consider as unworthy a place in their remem-

brance. They escape from the windy storm and tempest, and are brought to their desired haven. They have a right to the tree of life, they enter in through the gates into the city, and stand with everlasting acceptance in the presence of their God!

"Death, thou art vanquish'd here—for tho' thy dart,
Envenom'd struck, and kill'd the mortal part;
Yet the glad spirit, ere it fled, proclaim'd
An endless vict'ry, o'er thy empire gain'd.
"Let me die the death of the righteous,
and let my last end be like his."

REBECCA.

POETRY.

Communicated for the Methodist Magazine.

Dear Brother,—If the following verses contribute in the smallest degree to strengthen your faith, confirm your hope, or increase your love to our common Redeemer, the intentions of the writer will be fully accomplished, and her exertions amply rewarded. I seek not praise, I seek profit; *your* profit, *your* happiness, permanent and unshaken; because it would be an addition to my own. As a sister I would beseech; as a friend, uninfluenced by any sinister motive, I would entreat you, to make sure work for another existence. Let not doubts destroy your peace; let not one error lead you into others; but be vigilant, be constant in prayer, be sincere in your professions, diligent in the business of your salvation. And may the God of all grace bring you and me to meet together, where we may look back with pleasure on such things as now conduce to our eternal welfare; where we may estimate this life according to the manner in which we spent it. O! may we spend it to the honour and glory of Him, whose workmanship we are, whose purchase we are, and whose servants we ought to be.

I am your sincere well wisher, and affectionate sister,

March 16th, 1815.

A. L.

LINES TO MY BROTHER.

Whilst I address thee, brother of my heart,
What sweet sensations in my bosom rise;
Whilst I attempt my feelings to impart,
What tears of pleasure trickle from my eyes:
Nor are they selfish, isolated joys—
Angels the rich participation claim,
For angels hail thee "brother" through the skies,
And make heaven's courts re-echo with the name
Of God's adopted son—Redemption is the theme.

O, glorious work! O work demanding praise!
Life, phenix like, emerges from its sire.
Exult, my soul—ascend, my loftiest lays,
And let a mortal catch a seraph's fire;
And fill'd with holy zeal, and warm desire,
Pour the loud burst of gratitude along.
Redemption in the Saviour! earth retire!
Weak are my efforts, but my subject strong,
And as eternity, unbounded is my song!

But O! what pen can paint, what tongue rehearse
The mighty wonders of a love divine!
Language is barren, grovelling is my verse;
Expression faint, defective every line:
I pause astonish'd—and the task resign!
We cannot count the sands, nor mountains weigh,
Nor love's immensity in bounds confine!
But we can feel its strength infusing ray,
And mark its golden tints illume salvation's day.

Much I rejoice, nor for myself alone,
The arms of mercy have encompass'd thee!
Thy sinful state, thy helplessness is shown;
And he, who bought thy pardon on the tree,
Already hath pronounced the words "be free—
Go forth—no longer captive as before!"
Haste, haste, my brother—bend the suppliant
Knee;

His goodness prove, his clemency adore,
And, trusting in his grace, resolve to sin no more.

Art thou determin'd? Then in Jesus' might
(Nor earth, nor hell, shall drive thee from the
field,)

Drag forth the enemy, commence the fight,
Truth be your cov'ring, faith your well tried
shield:

Nor, though a host surround you, basely yield,
Nor think the contest ended by a blow;
The death inflicting sword with vigour wield,
And bid defiance to your triple foe;
Glory is gain above, for victory below.

Art thou a doubting Christian? O, repel
The mean suggestions of ignoble fear.
Does unbelief with plausible reas'ning tell
'Tis all delusion that we feel, we hear?
Avoid the serpent, close thy mental ear—
Observe thy thoughts with circumspective care;
The Sun of Righteousness will soon appear
To chase the clouds, to make the prospect fair:
Only be watchful thou, nor cease from fervent
prayer.

Soldier! thy warfare quickly will be past;
Sustain the battle, struggle till the end.
Storms may be strength'ning, sweet the roughest
blast,

Grief prove a comfort—every foe a friend
To urge thee nearer, where thy steps should tend,
And meek humility will trials bring:
Continue faithful, on thy Lord depend:
So shalt thou reach, where, borne on rapture's
wing,
The choirs angelic move, and hallelujahs sing.

A. L.